

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Price One Penny.

THE HARMONY OF THE GOSPEL.

BY ELDER GEORGE REYNOLDS.

Any person taking a cursory glance at the history of the Church of Jesus Christ of Latter-day Saints, cannot but notice the fact, that the Gospel has gathered into its folds people of every description and from every portion of the globe. All sects, parties and denominations, have contributed to its development; men with the most opposite opinions have joined its standard, and have become united by obeying its laws. The religious and irreligious portions of humanity has each yielded converts to its principles. Christianity and Paganism has each been instrumental in increasing the number of its followers, and almost every country under heaven has sent forth her children to add to the power and glory of the growing kingdom of God. When we take into consideration that men, with ideas so diversified, opinions so estranged, traditions so various and customs so peculiar, have all been united by the preaching of the principles of Truth, the power for good of such doctrines must be more and more forced upon the mind, the longer we reflect upon

the effects that follow their reception, and, the evidences of what has already been accomplished enable us to conceive, to an extent, the ultimate results of continued obedience to them.

But there sometimes seems to be an inclination in those who have obeyed the Gospel, whilst endeavoring to impress others with its power and saving effects, to give undue prominence to one principle to the detriment of others, as though that one tenet was the peculiar feature that made the Gospel what it is, and gave it its beauty and its force. Generally this arises from the fact that that especial person was first attracted to the Gospel by finding that law incorporated in its creed; most likely a principle that he had believed in before hand, having been taught it in his childhood, and had learned to reverence with increasing years. For example, we might take the previous believer in adult baptism, who is apt to present that law as the hinge upon which the Gospel swings, the fulcrum upon which the whole receives motion. Another may represent the Priesthood as the

great originator of its life and vitality; and a third who, in his previous life, thought little of religion as taught by uninspired guides, may point to the wisdom evinced in its governmental regulations, their adaptability to the everyday life of its adherents, to promote order, peace and happiness amongst them, as being the great basis on which to prove its divinity. Besides these, many others might be mentioned as being looked upon by some as the first and all-absorbing principles of progress and salvation, to which all other doctrines taught can hold but a secondary position in the great science of eternal life.

These three individuals, whose peculiar ideas we have noticed, may each have a testimony of the truth of the great Latter-day Work, and may equally love it and endeavor to keep its laws; but previous education, and a long-accustomed habit of thought, have warped their powers of perception to an extent, that they cannot at first see the order and harmony of the truths they have received. They are thus inclined to fancy they perceive in one portion of the Gospel plan, a power to save and exalt that does not exist in the other, and thus, in their endeavors to extend the cause of God, they continually keep that principle before the eyes of those they are trying to bring to a knowledge of the Truth, surmising that, as they have found it to be of such value to themselves, all others, however different may be their preconceived ideas of "Mormonism," will do the same. But as men become better acquainted with the ways of God and with the organization of his Church, they discover that, in the plan which God has devised for their salvation, there is nothing unnecessary, nothing superfluous, nothing out of place; that there exists between all the principles of the Gospel an union and harmony such, that to take one of them away would derange the rest, and render it inoperative—robbing the whole of the Gospel of its efficacy, and making it like things of human creation, imperfect and mutable, inconsistent with its aim, which is the perfection of humanity, and impotent to accomplish the design for which God has sent it

forth to be preached to the sons of Adam.

Can we, whose minds are lighted by the inspiration of heaven, conceive of a Gospel short of any of the doctrines that we have obeyed and proven to be true? Can we imagine a plan of salvation wanting the law of baptism, devoid of a Priesthood, without a Gathering, or minus the gifts of the Holy Spirit? We know that to take any of these ordinances and commandments away, would at once render the Gospel incomplete and unworthy of our acceptance as a divinely established system; and, if there is such a sweet accord, such an inseparable blending in these laws of heaven's kingdom, can we for a moment presume that there are truths belonging thereto, pre-eminently exalted above all others, calling for our immediate attention and first consideration, whilst others can be obeyed as we may deem fit, or consider we have the opportunity? Can we say that we have more need of repentance than of faith, of baptism than of the reception of the Spirit of the Lord, of paying Tithing than of Gathering! No! For we well know that the apostate churches of Christendom have been wrecked on this rock, by their receiving some principles and rejecting others, till, in many cases, not only is the power of godliness lost, but the form is scarcely discernable, so mutilated is its figure, and so heaped up and surrounded is it in its shape by the filth and rubbish of the accumulated heresies of eighteen centuries, that we can nowhere distinguish the beauty and loveliness of that it professes to represent.

The Apostle Paul, when writing to the Corinthians on this subject, compared the Church of Christ to the body of a man with its various members, and after showing that no part of the body can exist separate from the rest, but that every member is necessary, says, "But now are they many members but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body, which we think

to be less honorable, upon those we bestow more abundant honor. . . . That there should be no schism in the body, but that the members should have the same care one for another."

To dilate on truths so plainly taught would be superfluous; still there exists a necessity of keeping these things before the eyes of God's covenant people, or they are prone, like the rest of mankind, to run to extremes, as their character and temperaments may invite, and be either

too stringent, or evince a laxity in the obedience to certain Gospel requirements, that others, differently organized, cannot comprehend. But we have this promise, That by our constantly heeding the whisperings of the Spirit of Truth, we shall eventually see eye to eye, and understand more fully than we possibly can do now, the order, the beauty, and the harmony that exist in all the creations of our heavenly Father.

HABITS.

BY ELDER C. M. GILLET.

It is said, and not without truth, that man is made up of a bundle of habits; but to say that he has no control over the formation of those habits, would be tantamount to depriving him of his agency. It is true that we sometimes acquire habits before we arrive at an age of accountability, but none become so firmly rooted at so early a period in our lives, as to become a part of our natures, consequently, they are easily eradicated from the laws by which we are governed, after we arrive at an age which qualifies us to judge between good and evil. Again, the amount of habit formed before we come to an age which qualifies us to judge of their tendencies to good or evil, are so very minute compared with those formed afterwards, that we have very little excuse for not forming those which lead not only to health and happiness in this life, but to exaltation in the world to come. There is one thing the Saints should observe, which is, that they do not become stereotyped in any one direction, or, in other words, they should not suffer any appetite or affection of their nature to govern and control them, for, whenever this is the case, we give the Adversary power to lead us whithersoever he will. No matter how innocent or inoffensive the practice may be when governed, yet, when it gains the ascendancy over our judgment, we are led to sin and misery. One will

ask, "How are we to judge between good and bad habits, men's opinions are so varied on this point?" I answer, Whatever tends to produce health and happiness, to prolong man's existence upon the earth, and to ameliorate the condition and better the state of society, is from a good source. "But," says the critic, "men's opinions differ in regard to the principles or habits that lead to this happyfying result." In such a case we should take the best authority; at least, we, as a people who profess to believe in revelation, ought to be willing to acknowledge the wisdom of God as superior to our own, and to take his Word for a standard. Hence, when I see persons forming habits, or clinging to those which they have already formed, and expressing themselves that such are beneficial to their health, and that they cannot live without them, when God says they are not good for man, I am led to doubt those individual's words.

You will, perhaps, recollect reading in a Revelation given to Joseph Smith, designated as a Word of Wisdom, That strong drink is not good for man, neither hot drinks, tobacco or much flesh meat in summer time. Yet hundreds of individuals who profess to believe that Joseph Smith was a Prophet, will tell you they cannot live without these things, laying the wisdom of God on one side altogether. Again, the inconsistency of our pray-

ing for wisdom, knowledge and long life, whilst we neglect to obey the laws which will give unto us those inestimable boons. We, Saints, have learned, or should have learned, that there is no truth or blessing of whatever kind to be obtained without obeying a certain law pertaining to that truth, which is given for its acquirement; and, when we render obedience to the law, we are bound to come in possession of the blessings sought for, for God never fails to fulfil his promises. For instance, we have a law given whereby we can come in possession of the Holy Spirit, which is to be baptized by a man having authority, truly repenting of all our sins, and having faith in the Lord Jesus Christ that he will bestow this gift through the interposition of the hands of his servants. We can all bear testimony, who have gone forth in this manner, that we have received the Holy Spirit. Well, it is not only so with this law, but with every law that God has issued for the salvation of the human family; hence, in the

revelation before spoken of, we have a law, the observance of which will give us wisdom, knowledge, long life, health, &c. Mark ye the words at the end of the revelation, as I do not wish others to take my word without evidence, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Why not, then, imbibe those habits which lead to this happy end, when they are just as easily acquired, and much more so, than evil ones, for there is scarcely a loathsome or injurious habit acquired by man, but that he has to oppose nature in the first formation thereof.

MAN'S NATURE AND THE GOSPEL.

Among all the myriads of created beings, man, who is created in the image of God, has a perfect right to the proud distinction of the highest and most noble, because it is evident, both from his physical and intellectual construction, that he is capacitated and destined to enjoy eternal exaltation and felicity. The only hindrance that can occur to his becoming so, is the profitless course which he may adopt in contra-distinction to the laws of his being, thereby rendering himself meagre in his own estimation, and, consequently, powerless in his ministrations among mankind.

The actions of men may very properly be divided into two distinct classes—viz., good and evil; and it is obvious that to one of these classes our every act belongs. There are in man principles, that if developed, will lead him to honor and exaltation of a

never-fading character, while, on the contrary, there are in him those evils that will, if nourished, lead him downwards to the dark and horrid abyss of sin and misery. Man having his agency, it remains with him entirely, as a matter of choice, whether he will by these principles, make himself the victim of misery or an heir to happiness.

It is the practical observance of the principles of virtue alone, that can raise man to happiness and exaltation, whether we view him in a national or in an individual capacity, and it is, and has been, in every age of the world, the want of a strict observance of these principles that has brought sorrow and suffering to humanity.

As humility of action and honorable deportment can alone raise man to Godlike exaltation and excellence, we are, as reasonable and intelligent

beings, led to suppose that a divinely organized system should exist, which will embody and take cognizance of all his virtuous practices, and which will give position and encouragement to all those who practice the same. It is also reasonable to suppose, that as God is the Supreme Ruler of the universe, possessing infinite holiness and power, being the Father of the entire human family, He is only using his prerogative towards them when he reveals from the heavens his mind and will, thereby putting them in possession of the knowledge necessary to lead them in a proper course—instructing them relative to using the energy wherewith they are endowed, to their own and to their brethren's advantage.

Now, we the Latter-day Saints declare and testify, that the God of heaven has, in this the nineteenth century, used this prerogative; that he has commissioned men to go forth and represent a system which has for its object the raising of mankind from the wretched and deplorable state into which they have fallen. This system claims the dignified name of the Gospel. It draws an irremovable line of distinction between vice and virtue, truth and error. It tells man that, however lofty may be his aspirations, they will, upon a proper principle, be fully and satisfactorily appeased. It promises that however extensive man's progress may be, it is capable of sup-

plying him with position, encouragement and reward. In fact, it holds forth the gladdening reality, that all that the heart can conceive, or the soul desire, is attainable, and will be man's inheritance, provided he acts on the conditions it has propounded; but, without which, it is utterly impossible for him even to have the shadow of this incomparable realization. Viewing man as an eternally progressive being, possessing all the attributes of the Deity, the harmony and grandeur of the Gospel at once seem apparent, and makes his heart leap with inexpressible joy and delight, causing him to feel that he is indeed the most favored and noble of all his Creator's handiwork. Seeing, then, that God has revealed a system from the heavens that comprises all that is great, grand, sublime and exhilarating to man's immortal soul, let us rejoice and give Him our praise and gratitude—let us shun evil in all its different phases as we would the approach of the poisonous reptile—let us strive eagerly to become pure-in-heart, and to wield the spirit of light and intelligence, so that we may be qualified to assist and act an honorable part in the great and glorious drama of salvation, in these latter days, which will unfold to earth's inhabitants one of the most magnificent scenes ever witnessed or contemplated.

JAMES CRYSTAL.

WHO WOULD NOT BE A SAINT?

Who would not be a Saint to enjoy the Holy Spirit, and to receive that great gift, a knowledge of the Truth, as it is revealed in these days; as it was believed and practiced anciently, by those who, through obedience to God's laws, had gained a perfect knowledge of his ways. God, our heavenly Father, has laid down a certain code of laws, by obedience to which we can gain salvation and exaltation in his kingdom. By living humbly and prayerfully before God, and by keeping his commandments, and, also, by following the counsels and instruction of his Holy Priest-

hood, his children gain those blessings he has promised unto the faithful. How grand, and yet how simple, it is to serve the true and the living God. He gives unto his faithful people knowledge and wisdom, "here a little and there a little, line upon line and precept upon precept." He gives unto his lawful Priesthood the power to raise the sick by the laying on of hands and by the power of faith, in the name of Jesus Christ.

In the minds of those who enjoy his Holy Spirit, there is no doubt as to the truth of the Gospel they have embraced. When they assemble toge-

ther in the capacity of meetings, there is an influence and a feeling of peace and happiness which flows from heart to heart, that makes them rejoice in the thought that they are redeemed from the folly, the uncertainty and the superstition of the world, and that they have a testimony within themselves, that the people of the world, with all their learning, can neither give nor take away. This knowledge makes them rejoice in the God of their salvation; they can lift up their hearts in prayer to Him who reigns above, and in simplicity and earnestness they can call down the blessings of heaven upon themselves. If they are living uprightly before Him, he gives unto them such blessings as they in righteousness desire, and when poverty and distress visit their homes, they place their trust in him, asking him, in his goodness and mercy, to open the way, that they may obtain food and raiment, and be again restored to health.

These are a few of the privileges that a true Saint enjoys, for the God of heaven hears and answers the prayers of his people who seek in a right manner unto him. His people delight to serve him, for they know that the more they can do to roll on his Church and kingdom, the more light and knowledge they will themselves receive, and the more of the Spirit of God will they enjoy. They may have to suffer a little for the Gospel's sake, but they are rewarded for it, even on this earth; for what greater blessing can men desire than

the assurance that God is pleased with the course they are pursuing? At times, when His servants have been called to leave their families and friends, and those unto whom long acquaintance had bound them with the strongest ties of friendship, to wander as strangers and pilgrims, homeless in foreign lands, to preach the Gospel of Jesus Christ, they have met with the sneer of contempt; the finger of scorn has been pointed at them, and they have been counted imposters, fools and fanatics; mobs have arisen, and urged forward by the spirit of the Evil One, have sought to destroy them; they have been persecuted and driven from place to place, as though they were wild beasts rather than men; their houses have been burned down, and they have been robbed of all they possessed. What, then, but the arm of the Almighty could have upheld them amid these scenes of persecution? Although some were called upon to lay down their mortal bodies for the Truth's sake, yet their labors have not ceased, but they still continue them in another sphere, laboring for the redemption of those who died before the Gospel dispensation. The Saints have the smiles and approbation of their Father, the glorious hope of being brought forth in the morning of the first resurrection, and of reigning with Christ a thousand years, surrounded with blessings their faithfulness has earned them.

JOSEPH WALKER.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 585.)

J. C. Kimball
 "Brother Sidney Rigdon, father Joseph Smith, brothers Brigham Young, Newel K. Whitney and others, said, 'Go, and do as the Prophet has told you, and you shall prosper and be blessed with power to do a glorious work.' Hyrum, seeing the condition of the Church, when he would talk about my mission, wept like a little child. He was continually blessing and encouraging me, and pouring out

his soul in prophecies upon my head. He said to me, 'Go, and you shall prosper as not many have prospered.'

June 12th. Elder Willard Richards arrived from his mission yesterday. I met him on the street to-day, and told him I was now ready to fulfil my engagement with him. I told him I started for England to-morrow, and wanted him to go with me. Considering himself involved in business

with brother Brigham, he did not believe he could go; but upon consulting Presidents Hyrum Smith and Sidney Ridgon, and brother Brigham agreeing to take charge of his business responsibilities, he was set apart at 6 p.m., by brothers Hyrum and Sydney to accompany the mission to England.)

I received the following letter of recommendation from the First Presidency.

At a Conference of the Elders of the Church of Latter-day Saints held in Kirtland, Geauga co., Ohio, on the second day of June in the year of our Lord one thousand, eight hundred and thirty-seven. Elder Heber C. Kimball the bearer of this was unanimously appointed, set apart and ordained to go at the head of this mission to England, to proclaim the Gospel of Jesus Christ to the people of that nation, as it is believed and practiced by us—From the long acquaintance which we have had with this our worthy brother, his integrity and zeal in the cause of truth, we do most cheerfully and confidently recommend him to all candid and upright people as a servant of God and faithful minister of Jesus Christ. We do furthermore beseech all people who have an opportunity of hearing this our brother declare the doctrine believed by us, to listen with attention to the words of his mouth.

JOSEPH SMITH.	} Presiding Elders of	
SIDNEY RIDGON.		
HYRUM SMITH.		
		} the Church of Jesus
		} Christ of Latter-day
		Saints.

I laid my hands upon my family and blessed them and dedicated them to God.

June 13th 1837, I bade my family and friends in Kirtland farewell, and in company with Elders Hyde, Richards, and Priest Fielding started on my mission: arrived at Fairport, on Lake Erie, that afternoon, a distance of twelve miles; and about an hour after our arrival, took passage in a steamboat. Sister Mary Fielding gave me five dollars, with which I paid my passage and brother Hyde's to Buffalo; after a pleasant voyage we reached Buffalo the next day.

There was means furnished by the Canadian brethren to help the mission but I never got a farthing of it.

I journeyed in company with Elder Richards to Richmond, Berkshire co., Mass., where we spent one day visiting his father and mother, and were

successful in obtaining \$40 to enable us to prosecute our journey.

We arrived at New York on the 22nd day of June, where we met with brothers Goodson, Russel and Snider (they came by the way of Canada) all in good health.

Being scant of means we were obliged to rent a store house from Elijah Fordham's father, on the floor of which we lay. He had as many as twelve beds which were empty.

While we remained in New York, we distributed O. Hyde's Timely Warnings to the ministers of the different denominations, and taught the people the principles of the Gospel.

Elijah Fordham was the only Saint in New York, he gave me \$10.

July 1st. We took passage on board the Garrick, and on the 20th landed in Liverpool. The mission consisted of Elders Orson Hyde, Willard Richards, John Goodson and Isaac Russel and myself, also John Snider and Joseph Fielding who were Priests.

While crossing the sea I dreamed that the Prophet Joseph came to me while I was standing upon the fore-castle of the ship, and said, 'Brother Heber, here is a rod (putting it into my hands) with which you are to guide the ship; while you hold this rod, you shall prosper and there shall be no obstacles thrown before you, but what you shall have power to overcome and the hand of God shall be with you;' after this I discovered every kind of obstruction would be placed before the ship to stop its progress, but the bow being sharp, the obstacles were compelled to move out one side like a bulrush, and when the ship would come to a mountain, it would plow its course right through, as though it was in water. This rod which Joseph gave me was about three and a half feet in length. His appearance was just as natural as I ever beheld him in the flesh: he blessed me and disappeared.

Our passage was very agreeable, and the winds for the most part very favorable.

The last Sunday we were on the water, brother Hyde preached to the captain, crew and passengers; they gave good attention.

I was destitute of money. On the 22nd, we went by coach to Preston, thirty-one miles.

It being a public day, the streets presented a very busy scene indeed. I never witnessed any thing like it. Music playing, flags flying, thousands of men, women and children parading the streets, decked in ribbons, characteristic of their politics.

On one of the flags, which was just unrolled before us the moment the coach reached its destination was the following motto: 'Truth will prevail,' in large gilt letters it being so very seasonable, and the sentiment being appropriate to us in our situation, we were involuntarily led to exclaim. 'Amen. So let it be.'

We took lodgings in St. Wilfred street. Shortly after brother Fielding found his brother, the Rev. James Fielding, who requested to have an interview with some of us that evening. Accordingly Elders Hyde, Goodson and myself went, and were kindly received by him, and Mr. Watson his brother-in-law. We gave them a short account of the object of our mission, and the great Work which the Lord had commenced, and

conversed on these subjects until a late hour. The next morning we were presented with half-a-crown, which Mr. Fielding's sister, Mrs. Watson, sent us.

Sunday the 23rd. We went to hear Mr. Fielding preach, praying to the Lord to open up the way for us. After he had got through his discourse, and without being requested by us, he gave out an appointment for us in the afternoon.

It being noised abroad that some Elders from America were going to preach, a large concourse of people assembled to hear us. I called their attention to the first principles of the Gospel, and told them something of the nature of the Work which the Lord had commenced on the earth; after which brother Hyde bore testimony, which was received by many, with whom I afterwards conversed.

Brother Goodson preached in the evening, and brother Fielding bore testimony. On Wednesday evening, at the same place, Elder Hyde preached and brother Richards bore testimony. A number believed and began to praise God and rejoice exceedingly."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 17, 1864.

EMIGRATION AND THE TEMPLE.

It has been the practice of the Saints in Utah to send down teams to the frontiers, to meet the poor Saints who were unable to purchase teams, and take them to their Mountain Home. From three to four hundred teams, consisting of one wagon and four yoke of oxen to each team, with a mounted night-guard to each train, to take care of the cattle, have been thus employed the past three or four years. For this great expenditure, those who were thus assisted were expected to reimburse the P. E. Fund company, so soon as they should become able, that the company might have funds to continue its opera-

tions. In the meantime, in order to compensate individuals so furnishing teams, they have been credited on their labor Tithing, and emigration debts have been received in lieu therefor by the Bishops, in grain and various other kinds of pay, to suit the convenience and the circumstances of the people who had been thus assisted. Now, while some have been very prompt, and have paid up, as they were in duty bound, from their first surplus earnings, many others have been so negligent of this matter, that a large amount of indebtedness has accumulated, which renders it impossible to remunerate for the labor Tithing, year by year expended in their behalf, thus hindering the progress of the work upon the Temple.

These considerations appear to require the abandonment, for the present, of the practice of sending down teams as heretofore for this purpose. From letters received from President Young upon this subject, dated Great Salt Lake City, June 9th and July 16th, we make the following extracts:—

"The great cost and little return in sending teams to the frontiers for the poor, seem to require us to omit sending trains there next season, that we may be able to expedite the work on the Temple. In a letter of even date, I have advised brother Joseph W. Young of this conclusion. This, of course, will not effect those who may be able to buy their own teams and outfit; but as a greater or less number may wish and be able to reach Wyoming, I have also advised brother Joseph W., if consistent, to purchase some farming lands adjacent, that the brethren may have opportunity for employment to further them on their journey, or until their way shall open. As tilling the soil, under the directions of a competent person who will be appointed, is a healthful and profitable labor in which nearly all can participate, I presume many from abroad can, by much, better their condition in coming next year only so far on the way as Wyoming, and I feel it obligatory upon us, for the benefit of all, to forward work upon the Temple. I am told that Wyoming is comparatively a very healthy location, and somewhat distant from contaminating influences, which will make it a good place of temporary sojourn for those unable to come through the same year."

"On the 9th ult., I informed you that we should not send trains from here to Wyoming for the poor next season, for we wish to prosecute work upon the Temple, and we are not able to do both at the same time, on account of the slackness of the brethren in paying to the Fund and Church the large amount expended in their behalf. This, of course, will not effect those who may have means enough to pay their way through, and we shall make the best arrangements we can for profitable occupation for those who may be able to come only so far as Wyoming, that their labors there may so far as possible enable them to cross the Plains the following season."

It will be observed from the foregoing, that such arrangements as may be consistent will be made for the profitable employment, at the outfitting point, Wyoming, of those who may be unable to proceed beyond that point next year. From personal observation while passing through that country on our way hither, the present season, we should judge there is an abundance of unoccupied land in and immediately around that vicinity, of a very fertile quality. The location is on high and rolling ground on the west bank of the Missouri river, commanding a very fine view; and the steamboat landing is not only of the best, but far superior to many on that turbid stream. We remember when arriving at that place last spring, after passing over those vast and tedious Plains, and viewing the rich, undulating scenery of open glade and forest trees, which burst upon the view on every side, of hearing our brethren exclaim, "How beautiful! How beautiful! How long will it be before the Saints are permitted to occupy a land like this?"

It is not our wish, however, to hold up in glowing colors before the Saints, beautiful landscapes, fertile soils, easy acquisitions, nor pleasant abiding-places, flowing with ease and plenty; for even in so doing, and therein only relating the truth, yet the Saints would feel themselves mislead and aggrieved, when dull experience would find them combatting with the trials, privations and many discouragements always incident to the change of location and the settlement of a, comparatively speaking, new country like that. Not that we wish to present, that it will prove anything more than a temporary stopping-place for the poor Saints, where they can labor and recruit, until the way shall open up to enable them to further prosecute their journey to the Valleys of the Mountains. Those who prove faithful and true will soon be enabled to go forward, and those who do not, it will be much cheaper for them to apostatize there, and save themselves the trouble of a long, wearisome and tedious journey.

If through the blessing of the Lord upon their own exertions, faith and industry, the Saints shall be able to accomplish their deliverance, without assistance from others, they will, when they finally land in Zion, being free from debt, feel far better in spirit, free and independent, and have greater ambition and more energy and perseverance in grappling with the labors and enterprises still unfolding before them. Thus, they will be able, instead of retarding, to aid and assist in the building up of the Temple of the Lord to its completion, wherein they may go, if proven worthy, and receive the blessings of eternity which are in store for His faithful ones.

✓ APPOINTMENT.—Elder George Stringam is appointed to labor in the Manchester Conference, under the direction of Elder George W. Grant.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

JOURNAL OF DISCOURSES.—With the present number of the *STAR* the Saints will receive the 17th number of vol. X of the *JOURNAL OF DISCOURSES*; and, we hope to be able in the future, to issue it with greater regularity than we have for sometime past. The advent of a new paper, the *Daily Telegraph*, in Great Salt Lake City, (already noticed in our columns,) will enable the *News* to devote more of its space to the publishing of the Remarks and Sermons of the Authorities of the Church, thus supplying us with matter for the *JOURNAL*. We most sincerely hope that now we may be enabled to continue it without intermission, as the admirable instructions and counsels contained in it are much needed by the Saints, and will prove of incalculable benefit unto them.

ABSTRACT OF CORRESPONDENCE.

* AMERICA. ✓ We make a few extracts from a letter from President Young, which, although of not a very late date, may yet prove interesting to our numerous readers. The letter is dated Great Salt Lake City, June 9th, 1864.

He says:—"I write upon the reflection that a few lines from here, even though they convey no very important or startling news, will be quite welcome about the time of your arrival in your new field of labor. Your telegram from Wyoming, 7th inst., informed us of the safe arrival of yourself and company, all well, and gave us joy with you in the blessings and kind Providence that had attended you thus far on your journey. Brother Kimball, myself, a few of the Twelve and other brethren, have recently enjoyed a very pleasant trip to Bear Lake Valley. We started on the 16th and returned on the 26th ult., finding and leaving the brethren busy, prosperous, peaceful and happy, with excellent prospects of abundant harvests, as is the case throughout the Territory, so far as I learn. To-morrow, with brother Kimball and others, I expect to start for Ogden, to hold meetings there on the 11th and 12th inst. The surveying party for the Pacific Railroad are now making good progress in Weber Canyon, and improvements are going on rapidly upon East Temple-street and in other portions of the City."

AMERICA. From a letter dated Great Salt Lake City, July 20th, 1864, from Elder George A. Smith, of the Twelve Apostles, we make a short extract for the benefit of our readers:—"Presuming that you have arrived in your field of labor, I take the liberty of writing a few lines to you. We have a prospect of a very good crop of wheat, but a greater breadth was sown than water seems to hold out to irrigate. A week ago on Sunday, General Connor stationed a company of cavalry in the old store south of the Temple Gate. Quartermaster Stover had rented the place of bro. Sharp, for a Quartermaster's store; to the astonishment of some of the people, and to the astonishment of bro. Sharp, Connor made a barrack of it. It was announced that martial law was to be proclaimed on Monday. Connor keeps a sergeant on the Emigration Square, with two assistants, who visit every wagon as it arrives, telling the emigrants that the extortion of the "Mormons" on them was such, that it was necessary to establish a Provost Guard in the city for their protection. Hundreds of emigrants arrive and depart each day. A few men have been arrested on the Square, charged with attempting to avoid the draft. Earnest measures are being taken to induce the people to save their grain, and efforts are made to place it at a high price. Notwithstanding the apprehended scarcity of bread, the harvest has commenced, though some have had to live on short allowance. The weather is very warm. The Presidency and Twelve expect to visit Tooele next Saturday and Sunday."

MERTHYR CONFERENCE. Elder W. S. Philips, writing from Merthyr Tydfil on the 22nd ult., says:—"As it is a duty devolving upon me, I embrace this opportunity of letting you know that I am laboring in the field appointed me when I arrived in Liverpool, and I have met with a hearty welcome both from Saints and strangers. My time, since my arrival, has been mostly taken up with private conversations with old acquaintances, both in and out of the Church, and many are the questions that they ask me concerning Zion and friends long since emigrated to Utah. Having an extensive acquaintance with the Welsh brethren at home, I am enabled to give an account of a good many who have not been heard from in these parts for years. I think much good would result if our brethren at home would write oftener to their friends in this country. I find the Saints in this Conference enjoying excellent feelings, and determined to carry out the instructions of those placed over them. I feel well in my labors among the Saints, and it is my determination, God being

my helper, to prove worthy of the blessings pronounced upon me by the servants of God before I left my home in Zion. There has several been baptized here since emigration, and the prospects are very encouraging for more."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
July 16, 1864. }

President Daniel H. Wells.

Dear Brother,—I wrote you on the 9th ult., addressing at Liverpool, which letter I trust you will have read in your new field ere this reaches you.

As advised on the 9th, President Kimball and myself, with a few of the Twelve and other brethren, held a two days' meeting at Ogden. On the 25th and 26th ult., we held a two days' meeting in Logan, and on the 9th and 10th inst., a like meeting in Provo. At these meetings both speakers and congregations enjoyed a goodly portion of that Spirit which enlighteneth and giveth peace, joy and comfort in the line of our duties, and all our meetings seemed in an eminent degree mutually beneficial. Our next appointment is for Tooele, on the 23rd and 24th inst., the next at Bishop Thurston's, in Weber Valley, August 6th and 7th, and the next in Heber City, Provo Valley, August 20th and 21st, after which I purpose visiting our Southern Settlements, starting in time to be back before our October Conference.

Mr. Reed, the Division Engineer of the Union Pacific Railroad, called on the 13th inst., and showed me the map of the survey from the mouth of Weber Canyon to a little east of the summit of Bear River mountain, the point he had reached when he left the party to continue the line, while he made a flying visit to the City. He said that he found the route much more feasible than he had anticipated, and that nearly all that distance the cost of construction per mile would be less than that of the railroad crossing Iowa. At the head of Chalk Creek a short tunnel would have to be made, which is the only one required. He will also examine Provo Canyon, when

the company will be able to decide which route they deem best for entering this valley and proceeding West.

A few days ago Bishop Sharp rented the store opposite the south gate of the Temple Block, to Captain Stover, for the use of the commissary department, and on Sunday, the 10th inst., while I was at Provo, a skeleton company of cavalry occupied it as Provost Guard. This move being entirely contrary to the purpose for which the building was rented, and altogether uncalled-for, caused a little excitement, which, however, allayed soon after my return. Upon their refusing to Bishop Sharp to restrict their use of the building to the purpose for which it was rented, or return the lease, it was deemed best to let the matter rest for the present, merely walling up the South gateway, and opening the gates East and West for the accommodation of the congregation on Sundays.

The depreciations and fluctuations in the Government currency are causing a very unsettled state of prices here as well as East, and making trade with currency a very uncertain proceeding. To establish a uniform rate of prices, and guard against loss through depreciation, as far as may be possible, a Convention of one Delegate from each grain-raising precinct is called to meet in the Tabernacle, on the second Monday in August next. Next week's *News* will contain the circular giving a few reasons why calling such a convention was deemed best.

Improvements on East Temple-street and elsewhere are progressing rapidly. My new flouring-mill on City Creek began grinding on the 30th ult., and is doing excellent work; it will be a great accommodation to many. My cotton and woollen factory is also beginning to do a good business, much to the benefit and encourage-

ment of those who prefer our attaining commercial independence, so far as wisdom may require.

The weather at present is very warm, making it rather uncomfortable for the many busily-engaged in harvesting hay and grain, the crops of which, in most places, are excellent, though shortened in some localities by drouth.

That all needed blessings may constantly attend you and all who love and labor for the Truth, is the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

KENT CONFERENCE.

Faversham, Aug. 28, 1864.

President Wells.

Dear Brother,—I am happy to inform you, that in connection with my brethren who are laboring with me, I am still prosecuting my labors in the ministry, and I am pleased to report that the Lord blesses them, for we still add several to the Church by baptism. I have never felt more ready to give the Lord the glory when a convert is made, than I am now. When converts are made with a very little labor and but few arguments, then one who is not so fully acquainted with the ways of the Lord, is apt to think his arguments were convincing. I may now be wanting in humility, but I really believe I had less in past days. Never have I been more ready to acknowledge the hand of the Lord in the things that I can comprehend, than I am now; and when I know more, I hope I shall acknowledge his hand in more things. While on this mission, I have enjoyed a good degree of peace, and my wants have been provided for. I have borne many testimonies to the Truth; I have endeavored to show that the Gospel has been again restored to the earth, and I have labored to show that Joseph Smith was a true Prophet. I have pointed out to the people that the Prophets had predicted that these times were to come. My time has been spent in holding meetings, and speaking of this Latter-day Work and its promised blessings. There is no pursuit in life so dear to me as the pursuit of honest souls—no society so

dear as that of the Saints of God. I have humbly solicited the attention of the Gentiles to my Gospel message, but many are the proofs I have met with that unbelief has taken a strong hold upon them.

At this time President Isaac Bullock is with me, and we are going around bearing our Gospel message. It seems to me that many of the Saints need the continual preaching of the Gospel to firmly establish them in its holy principles, and to deeply fasten on their minds that they must serve the Lord and gather from these lands to the place appointed by him.

The brethren who are laboring with me are praying to the Lord for his Spirit, and studying to be useful in making converts. Elders Ensign I. Stocking, R. H. Parker and Thomas S. Priday, are anxious to do good. I have frequently laid before the people the good results that will follow their attention to a law of Tithing, and very many are responding to this principle. There is a general increase of intelligence among the people; the truths of heaven are now better comprehended by them. There are, however, a few that as an Indian would say, "Have no pockets in their ears," no place to put the instruction they have heard. As a general thing we are received among the Saints, and if circumstances are not always equally pleasant, we take comfort in the promises of our Savior, that when we suffer we are blessed. The sacrifices of home, of wives, of children, are even to ourselves the evidences of our own faith, and the assurance to others of our sincerity. The Lord will reward us whether we labor much or suffer much for his name's sake. The fear of the Lord is before me, warning me to walk in the paths of holiness.

I am aware that our faithful performance of duties lightens your responsibilities, and that your joy is increased by the faithful performance of our part. I feel that the peace of God will be with me while I do right, and that the Lord will bestow his gifts upon the deserving; and, that the man who slights his duties loses his reward, and that the heights of Zion are slippery to the feet of the slothful, but secure to those of the

faithful. I know that a good, and only a good people can stand in Zion, and every besetment drags evilly-disposed men again into the world.

If your duties should ever permit you to visit Kent Conference, its members would appreciate so great an honor, and esteem it a great blessing; but the distance from the Branches prevents our holding large meetings.

Ever praying that great success may attend your administrations, I remain your brother,

GEORGE SIMS.

WALES.

CARDIFF CONFERENCE.

Cardiff, August 31, 1864.

President Wells.

Dear Brother,—I write to inform you that a Conference was held in this town on Sunday, the 28th instant. There were present—Elders W. H. Waylett, President of the Welsh District, W. S. Phillips, President of the Merthyr Conference, and George Stokes, President of the Cardiff Conference.

The morning was devoted to a council meeting, when the Branches of the Conference were represented by their Presidents. The Saints generally were represented as being faithful and diligent in their duties, although there are some who do not deserve the name. There were ten

brethren nominated for ordination—namely, one Elder, one Priest, four Teachers and four Deacons.

In the afternoon the Financial Report of the Conference was read by Elder George Stokes, and sanctioned by the Saints. The Authorities of the Church at home and abroad were also presented by President Waylett, and unanimously sustained by the Saints. The remainder of this meeting, as well as the evening meeting, was devoted to teaching and preaching.

I can say we had excellent meetings throughout the day, the Spirit of God being poured out upon both speaker and hearer; and if we can judge by the happy countenances of those assembled, all felt to rejoice and thank God for the privilege of meeting together.

Before closing this communication, I desire to express my thankfulness to God, and the joy and happiness I feel, that I have the privilege of bearing my testimony of the truth of this Latter-day Work to this generation, and of helping to roll on the purposes of God upon the earth.

Praying God to bless you with health and power for your present mission, I remain your brother in the Gospel of Peace,

GEORGE STOKES.

SUMMARY OF NEWS.

ENGLAND.—It seems that the recent embarkation of the Prince and Princess of Wales for Denmark nearly led to riots at Dundee, owing to the resolution of the Prince to embark at Broughty Ferry instead of at the city itself. The appeals of the deputation who went down to Broughty with the object of inducing the Prince to abandon his intention, were quite unavailing until the Lord Provost stated that he would not be responsible for the preservation of the peace in Dundee, if the vast multitude who had assembled in the main thoroughfares to witness the passage of their Royal Highnesses through the city, were disappointed. This strong representation had the desired effect, and the Prince at once consented to embark at Dundee. A correspondent of the *Times*, who appears to be well informed on agricultural matters, estimates the wheat crop at an average; barley at a full average; oats at only two-thirds of the average yield; beans below an average; potatoes short; roots in the southern counties only one-quarter of the average—in the northern counties a full average. The deficiency in the yield of potatoes will be fully counterbalanced by the plentiful crop in Ireland.

DENMARK.—The Berlin correspondent of the *Morning Herald* represents the masses of Prussians in that capital as eagerly accepting and propagating the prediction that the Schleswig-Holstein question will yet occasion a conflagration throughout Europe. The writer further remarks—"It is said that the Danish Government is busy organising an insurrectionary movement in North Schleswig, and that if the latter should be successful the negotiations will be delayed until next spring, when, with the assistance of a French and Italian alliance, war is to be revived in north and south simultaneously. Nor does the nightmare appear to have exclusively visited the ignorant, as the government organ not only takes notice of the subject, but actually finds occasion to convey a somewhat threatening hint to the authorities at Copenhagen." Amongst calm minded, thinking politicians, however, these extravagant notions obtain no credence, for they contend that Denmark in her present crippled position would not be guilty of the suicidal policy thus attributed to her, for she knows the suspension of negotiations and the termination of the armistice would be immediately followed by a renewal of hostilities by the combined German Powers, under circumstances far more unfavorable to Denmark than any which have previously existed. The dangers which threaten the independence of the minor States of Germany have recently formed the subject of the letters of the German correspondent of the *Times*, who now argues that many of those States might be absorbed in the kingdom of Prussia without making any difference to the people of the States or to the rest of Europe. The Germans, he says, are no less anxious to constitute one people than the French or the Italians, but they think unity may be obtained while stopping short of it, for they must have their Germany one, and yet thirty-six. The remedy which the minor States of Northern Germany have against the encroachments of Prussia, is to throw themselves into the hands of France; but this expedient, the writer contends, would prove injurious to the States themselves, to Germany, and to Europe at large.

AMERICA.—General Grant maintains his position on the Weldon Railroad. A semi-official denial has been given to the rumor that Mr. Lincoln has despatched peace commissioners to Richmond. The Confederates have sunk a steamer in Mobile Channel, rendering all access to the city impossible until removed. There has been no engagement in Grant's front since the conflict of Sunday 21st, in which it is now ascertained the Federals lost 5000 men. Despatches from General Sheridan's corps state that there was some skirmishing on his left and centre on the 24th. The Confederates made another dash into Martinsburg on the same day, but were driven out. Latest despatches from Mobile, dated the 14th ult., state that the ram Tennessee and the monitors had been shelling Fort Morgan. General Sherman's position was unchanged. Müller, the supposed murderer of Mr. Briggs, was arrested on the 25th. On the 26th and 27th his trial was proceeding. The hat and watch of Mr. Briggs were found in his possession. General Grant holds seven miles of Weldon Railroad. The Confederates have withdrawn from his front. Grant's cavalry are operating on the Danville Railroad. The report that Lee in person was advancing up the Shenandoah Valley has been repeated. Sheridan is in a strong defensive position on the Upper Potomac, with Early in his front. On the 25th a small Confederate force attempted to cross the Potomac, but were repulsed with heavy loss. General Forrest has made a raid into Memphis, but had retired, with some plunder, pursued by the Federals. General Butler has arrived at Washington, and Banks is also expected. It is believed that a change in the Cabinet will shortly take place. Several prominent Abolitionists have urged upon President Lincoln and General Fremont to withdraw their names as Presidential candidates, and to call a Convention to nominate a fresh Republican candidate. General Fremont consented to withdraw if President Lincoln would do so also. Chicago despatches report that the nomination of General M'Clellan by the Convention is considered certain, and that of Pendleton of Ohio for vice-President. The Confederates are reported to be crossing into Maryland above Harper's Ferry. The Tallahassee burnt 22 fishing vessels off the north cape of Prince Edward's Islands on the 25th ult.